CHRISTIAN *WISDOME,*

OR

THE EXCELLENCY FAME AND RIGHT MEANES OF

TRVE

WISDOME.

As it was briefly delivered in a Sermon in St MARIES Church in OXFORD. *Novemb:* 11. 1638.

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OXFORD,
Printed by L. LICHFIELD
An. Dom. 1639.

BIBLIOTHECA

TO THE
R. HONOVRABLE
LORD *ROBERT*
EARLE OF
ANCRAM.

R. HONOVRABLE.

HERE adventure to preſent to your *Lordſhip* this Sermon *of the Praiſe and Worth of Wiſdome*. Were the Diſcourſe anſwerable to the Subject, it were

a Treaſure indeed and
well worth the keeping,
but the emptineſſe of
that may well giue the
World juſt cauſe to
think it to be, as it is, too
far below the acceptance
of ſo great a Perſonage,
and my ſelfe ſo much the
more unadviſedly bold in
preſenting the ſame unto
You. However, it will
not bee very ſeaſonable
to enlarge a Preface with
variety of ſtudied words
and elaborate expreſsi-
on

ons for the obtaining of Your *Lordſhip's* favorable acceptation, but rather indeed to adventure on a ſecond incongruous boldneſſe in treſpaſsing on Your wonted *Goodneſſe* and dayly ſerious *Imployment*: whereof the One, as the world knows well, reſpecteth not ſo much a verball obſervance as plaine Honeſty and Truth; and the Other, which duly is diſcharged in waiting on

the ſervice of GOD and Your KING, doth ſeldome give leave to ſpend much time in the reading of long Epiſtles and tedious Dedications.

Wherefore, to ſay all that is needfull in a litle, if any by reading this plaine Diſcourſe ſhall be occaſioned to entertaine one Thought of ſeeking after VViſdome more than before hee had, 'tis that which, God knoweth, was my ayme in the

Publication

Publication thereof: and if, for this purpoſe, Your *Lordſhip* ſhall pleaſe to let it goe forth under Your Honourable Protection, and accept the Dedication of it as a true acknowledgment of that ſervice, wherein I have ſtood long engaged, 'tis more than I deſerve, and all that I doe or can deſire.

God direct the hearts of all men to ſeek after that wiſdome, which is

acceptable and makes them ſuch, who love it: and may the Gift thereof be ever multiplied on Your Honourable Family, to the magnifying of God's glory here, and Your's hereafter: which is the true deſire and unfayned Prayer of

Your Lordſhips

Humble Servant

HENRY TOZER.

CHRISTIAN VVISDOME,

OR

THE EXCELLENCY, FAME, AND RIGHT meanes of *TRVE WISDOME*, *Delivered on*

1. KINGS. 10. 24.

All the earth ſought unto Solomon *to heare his wiſdome which God had put in his heart.*

IT was once the gracious bounty of *God* to *Solomon*, when he appeared to him in *Gibeon*, to bid

bid him ask of him what he would. *Aske*, ſaith the Lord, *what I ſhall give thee*. 1. King. 3. 5. Had *Solomon* been a riotous *Libertine*, he would (upon this unlimited proffer) have asked *Length of daies*; that ſo he might have enjoyed the pleaſures of ſin for a *long ſeaſon*; or had he been a covetous *worldling*, he would have asked *Riches* for himſelfe; that ſo, having enough laid up for many yeares, hee might have ſung a *Requiem* to his ſoul, bidding her eat, drink, and bee merry with that, which hee never took paines to get, but had it for the *asking*; or, had he been a

1. Kin. 3. 5.

Cruell

Cruell man, one of thoſe *Wolves* (in Ezekiel) ravening the prey, he would have asked the *life of his enimies*; that ſo, leading his battles with victory, he might have enlarged his Dominions by building his Townes with *Blood* and eſtabliſhing his Cities by *Iniquity*. *Fleſh* and *Blood* (& nothing but that) would have thought either of theſe things deſirable: but *Solomon* was of another temper; ayming more at the *promoting of God's glory* then the *ſatisfying of a carnall deſire*; & therefore, conſidering that he was made the *Head* of a great People, he deſired nothing ſo much

Ezek. 22. 27.

Hab. 2. 12

much as *Wiſdome*, that hee might judge aright between them: *Thy ſervant*, ſaith he, *is in the midſt of thy People, which thou haſt choſen; give therefore thy Servant an underſtanding heart to judge thy People, that I may diſcerne between Good and Bad.* V.8.9.

1.Kings 3.8.9.

He, that rightly conſiders this petitiõ for *Wiſdome*, may well conceive, that *Solomon* had ſome *wiſdome of heart*, before he made it: and it was indeed a point of good underſtanding (which too many want) to be ſenſible, that, in reſpect of the place where in he was, hee wanted ſome Wiſdome, and accordingly

to

to aske it. *I am*, ſaith he, *a litle childe, and know not how to goe out or come in, therefore give me an underſtanding heart.*

Wherein he ſo far pleaſed *God* to his own advantage, that he ſoon received what he prayed for, and more in abundance; for, becauſe hee asked not *long life, nor Riches, nor the life of his Enemies, but underſtanding to diſcern judgement*, therefore did the Lord give him *Wiſdome*, which he asked; and *Riches* and *Honour*, which he asked not; & both in ſo great a meaſure, that *none, which were before him, nor any, that came after, were ever like unto him.* v. 12. 13 1. Kings. 3. 12. 13.

What

What was here ſo freely *promiſed* in the *Generall*, we find as fully *performed* in ſundry *Particulars* in this tenth Chapter, whereof my *Text* is a part; where, (beſides the particulars of his abundant *Riches* recorded from ver. 13. to 23.) wee have a ſpecification of his *excellent Wiſdome* in the *unparallel'd ordering of his houſe*, and the full *anſwering* of all the Queen of Sheba's Queſtions; from ver. 1. to 6. in both which (namely his *Riches* and *Wiſdome*) *he exceeded all the Kings of the Earth.* *ver.* 23. So that here wee ſee the condition of *Iſrael* was far better, then was that of

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the *Corinthians*, when S. *Paul* to their ſhame objected to them, that *there was not a wiſe man amongſt them, no not one that was able to judge between his brethren.* 1. Cor. 6. 5. It is not to bee doubted, but that *many wiſe men* were here; at leaſt 'tis evident, that *One* here was, who was inſteed of many, for *Wiſdome* beyond all the reſt, and able to teach them all; which made him ſo famous, that the *wiſeſt* thought it no ſcorne, but *All* their happineſſe to bee taught and bettered by the *Wiſdome* that was in him: and for this purpoſe they all ſought him with diligence to receive inſtructions

ſtructions from him; for ſo we read in the Text, that *All the Earth ſought to Solomon to heare his Wiſdome*, &c.

And to whom ſhould *All the Earth* ſeek to heare *Wiſdome*, but to Him, who was the *Wiſeſt of all the Earth? à Sapiente convenit Sapientiam diſcere:* ſaith one; he, that wil learne *true Wiſdome*, muſt not (as the *ſelfe conceited* doe, who make *themſelves* their own teachers) take a *Foole* for his Maſter; but *One*, that is able to teach that, which he deſires to learne; and ſo the choice of this *All* in the *Text* was very good & right in ſeeking after *Solomon* to

Euripides.

be

be taught by *Him*, eſpecially conſidering *who* it was, that had been *Solomon's* Teacher before, namely *God himſelfe:* for they ſought to heare that *Wiſdome, which God had put in his heart.*

So that in the *Text* wee have both the *ſufficiency* of the *Teacher*, and alſo the *diligence* of the *Learner*. *Solomon* enabled of *God* to teach, and *All* the reſt ſeeking him out to bee inſtructed by Him. Whoſoever will teach others aright, muſt firſt himſelfe be taught of God; and every man, that hopes to get underſtanding and wiſdome, muſt ſeek it with diligence.

The Parts then of the *Text* are generally two.

1. *Solomon's* great *Worth*, in theſe words. *His Wiſdome, which God had put in his heart.*
2. The *Fame* and *Eſteeme* of this worth, in theſe. *All the Earth ſought to heare.*

In the firſt *General* are 3 particulars.

1. Wherein *Solomons* worth conſiſted. *viz.* in his *Wiſdome.*
2. Whence hee had this wiſdome. *viz.* from *God.*
3. Where he laid up & kept this wiſdome. *viz.* *in his Heart.*

The

The ſecond *Generall* affordeth likewiſe 3. particulars.

1. The *Perſons*, that ſo farre eſteemed *Solomon*, expreſſed in this *particle. All the Earth.*
2. The *Action*, whereby they manifeſted this their eſteem, & that was their *Seeking* to him. *They ſought.*
3. The *End* of this ſeeking, & that was to *Heare him.*

First *God made Solomon Wiſe in Heart*, and then *All the Earth ſought to heare Him.* 1. Generall

1. Of *Solomon's Wiſdome.*

To ſpeak of *Wiſdome* in the Audience of *Fooles*, who 1. Particular.

neither *love* nor *know* it, were to caſt *pearles* before *Swine*, which uſually ſtick not to trample the moſt pretious *Iewels* under their feet, becauſe they never knew what belonged to them: but in *Athens*, a Nurſery of wiſe men (where the generall profeſsion is φιλοσοφία, the *love* and *ſtudy of Wiſdome*) There to ſpeak of *Wiſdome*, is no leſſe proper, then tis for *Athenians* to ſtudy and practiſe it: nor is there any doubt to bee made of an anſwearable fruit; for, ſaith *Solomon*, *give inſtruction to a wiſe man, and he will be yet wiſer*, Prov. 9. 9. Prov. 9. 9. It will

will therefore be ſeaſonable to ſpeak of *Wiſdome* unto *You* as unto *Wiſe men*; and (as S. *Paul* once ſpake unto the *Corinthians*) *judge you, what I ſhall ſay*; and the Lord give you underſtanding in thoſe few things, which for the *inſtruction* of *ſome*, and the *Remembrancing* of the *reſt*, ſhall now be ſpoken on this ſubject of *Wiſdome*. Where firſt we are to enquire after that, which is not expreſſed, but only preſuppoſed in the *Text*, namely, *VVherein true VViſdome doth conſiſt?* And this we ſhall the better knowe, if firſt we conſider, *what that is*,

wherein true wiſdome conſiſteth not.

Here, to make a full Enquiry, and anſwear it accordingly, I might call in queſtion more *Particulars*, than one houre would give mee leave to name; there being nothing indeed, which our *owne Thoughts* of themſelves (as we are Men) project; or this *VVorld* of it ſelfe ſuggeſteth to them, but may bee well brought into the number of thoſe things, wherein true Wildome conſiſteth not. Wherefore *Seneca* in his 125: *Epiſt.* (where hee treats of *this very ſubject*) ſhall by a few

Sen. Epiſt. 125. Edit Baſil. 1590 vel Epiſt. 124. edit. Genev. 1626.

few *Queſtions* of his anſwer mine.

Quid vires corporis exerces? Doſt thou ſtand (ſaith hee) on thy *ſtrength*, and conceiue it a point of *wiſdome* to ſhew thy ſelfe more *luſty* & *ſtrong* then others are? Suppoſe I doe ſo? Then, *feris majores conceſſit natura*: the *wild Beaſts* of the Forreſt would in this reſpect bee wiſer, becauſe ſtronger than *Thou*; and, if thou boaſt of thy *ſwiftneſſe of foot*, *par lepuſculo non eris*, the leaſt trembling *Hare* in the field, if thou have none other help but thine own, will be wiſe enough to out-run

thee quite and leave *Thee*, as a foole, behinde.

Againe, *Quid formam excolis?* Doſt thou eſteem it a peece of *wiſdome*, to mende, what *God* hath done, *by painting out a cleerer beauty* than firſt he gave thee, as did once that (*Honeſt*) woman *Iezebell*. 2. Kings. 9. 30? Suppoſe I doe this too? Then, *Cum omnia feceris, à multis animalibus decôre vinceris:* doe what thou canſt, and thou ſhalt ſee to thy ſhame (which, were it not for thy *dawbing*, would make thee bluſh) that ſome *ſilly Birds* will ſhew more variety of ſplendour in the *Feathers*

2. Kings 9. 30.

thers of their hinder Parts, than thou canſt with all thy *painting* in the *beſt* of thy *Face.* Againe, *Quid capillum ingenti diligentiâ comis?* Doſt thou indeed think it *wiſdome* to ſpend ſometime in the *curious ordering of thy haire?* It was wont to be the ſaying of a reverent Divine, that *he, which hath too much regard to his Haire, hath commonly but little wit in his Head.* But *Seneca* will anſwear his own queſtion well enough; *Cùm illum vel effuderis more Parthorum, vel Germanorum modo vinxeris, &c.* When thou haſt, ſaith he, ſpread it abroad in the D.H.

moſt

moſt glorious manner that may be, or laid it in as curious knots, as all thy wit is able to contrive; *In quolibet Equo denſior jactabitur juba, horrebit in Leonum cervice formoſior*; when all is done, thou mai'ſt behold a *Lion* in this reſpect more *glorious* & *terrible* to look on than *thy ſelfe*; and thy *Horſe*, whereon thou rideſt, will, in ſpite of all thy *Art*, carry a fairer *Mane* than *Thou*, and that which better becomes him.

If in theſe things there bee litle *wiſdome* to be found, then give thy heart (as *Solomon* once did) to ſeek and ſearch out

out all the *works, that are done under Heaven*, whither of *Pleaſure* or *Profit*, or of *whatſoever condition* they be; and if thou canſt finde true *wiſdome* in the contrivance of *any one* of them, fix thy heart *There*: onely bee ſure thou take not every thing for *Gold* that *gliſters*; but firſt bring it to the *Touch-ſtone*, to prove whither it be true or not; and therein *Salvian* will direct thee in a few words to very good purpoſe. *Sapientia in exitu, &c. VViſdome*, ſaith he, is tried in the *Concluſion*; *non in Pueritiâ, &c.* not in *Childhood*, not in *Youth*, not in *Proſperity*; becauſe,

Salvian. ad Eccleſ. Catholi. l. 3. Pa. 466. Edit. Oxon. 1629.

cauſe, *Quicquid in his laudatur, incertum eſt*; a man knowes not what to make choice of in any one of theſe, as deſerving well the praiſe of *wiſdome*; there being in the *Firſt* too much *weakneſſe*, in the *ſecond* too much *Raſhnes*, in the *Laſt* too much *Forgetfulneſſe of God*, in *All* too much *Folly*, and ſo, litle *wiſdome* in the *Beſt* of them: but in *Exitu ſapientia*; true wiſdome is to fix on *That* alone which will hold out to the *End*.

Conſider then of whatſoever thy *Heart* deſires, or thy *Phanſy* projecteth; whither

it

it be *wallowing in pleaſures*, or *Tumbling in Gold*, or *Throwing down Others to rayſe* Thy *ſelfe*, or *Building up thine own Houſe upon other's Ruines*, or the *Enlarging of a Sonn's or Daughter's portion by diminiſhing the Patrimony of Fatherleſſe Children committed to thy truſt*, with any ſuch like faſhionable peeces of *worldly wiſdome*; conſider them all, & ſeriouſly ask thine own ſoul, whither, in very deed or no, theſe things are like to ſtand thee in any ſtead on thy *Death bed*, when thy *Conſcience* (whither thou like it or no) ſhall call thee to an account;

and

and thy *Soul* (whither thou wilt or not) muſt be reſigned up to the *Diſpoſall* of *God*, who gave it. If thou canſt be ſure, that theſe things (or any ſuch like) will *Then* ſticke cloſe unto thee, not to *Burthen*, but to *Eaſe* and *Comfort* thee; then *rejoyce in thy youth*, or *feed on gold*, or *ſupplant*, or doe *whatſoever* thy heart delighteth in; goe *which way thou wilt*, thou art in a *right way* of *wiſdome*; for commonly *all is well* that *ends well*. But if thou ſuſpect, that theſe things will *then fayle* thee, & inſteed of *Comfort* be a *Trouble* to thee (as it is much to

be

be feared they will doe ſo) then be perſwaded to feare too, that there is ſome unprofitable *Folly* in them; for doubtleſſe whatſoever will not hold out to help bring us *Home* to our God in Heaven, the proſequution thereof can never be true *wiſdome* in our *Iourney* while wee are on Earth.

We ſee then what that is, *wherein true wiſdome conſiſteth not*, even all the *Waies* and *Projects of the world*, which will not help us out *in Exitu*, when wee are to leave *This* World, and goe to *Another*; for that is the *Touch-ſtone*, wherewith

wherewith to try them all, whither they be pure *Gold* or *Droſſe*.

It would now bee worth our enquiry, to finde out what that is, *wherein true wiſdome doth conſiſt indeed*; for *nullo modo magis prodeſſe poſſum*, (ſaith *Seneca* in his former *Epiſtle*) there cannot be a more beneficiall imployment, then to ſhew what is *true wiſdome*, whereby we are differenced from all other viſible *Creatures*, and come neere to the *Creator*, who is *Wiſdome it ſelfe*: and for this purpoſe, if thou wilt ſaith hee (leaving all thoſe things

things, wherein other creatures doe excell thee) if thou wilt *ad bonum reverti tuum*, look home and fix thy thoughts on *That*, which is proper to thy *ſelfe* as being *Man*; then briefly it is, *Animus purus ac emendatus, æmulator Dei: true Wiſdome* is, that with ſingleneſſe of heart we ſtrive to be, as far as it is poſsible to be, like unto the *God* of *Wiſdome*.

And, what is required unto *This*, we may collect from the ſeverall Particulars, wherin was expreſſed and made knowne that *great wiſdome* of *Solomon*, that made

him ſo famous.

Abulenſis in Textum. Whither *Solomon* (as *Abulenſis* propoſeth the *Query*, and ſome have conceited of him) had the *Wiſdome* or *skill* to finde out all the hidden treaſures of the Earth, & became thereby ſo abundantly rich aboue other men, is a *Queſtion* both groundleſſe & impertinent to our preſent purpoſe; for we finde, that as many as came to heare the *Wiſdome* of *Solomon* brought large gifts in their hands: the *Queen* of *Sheba Talents of gold, Spices in abundance, and pretious ſtones.* v. 10. and all the reſt brought, every man his

his veſſels of gold and ſilver, & Garments, and Spices, with ſuch like more; and of *Theſe a rate yeare by yeare*. v.25. and ſo it ſhould ſeem they were all *rich* enough before they ſought to *Solomon*; & therefore 'tis unlikely they came with ſo much *coſt* and *paines* to heare this *enriching wiſdome* of him. But, had *this* been their ayme, yet were all *this*, litle or nothing to the ſaving Wiſdome, that we are to ſeek for. Take then but a ſhort view of thoſe things, which are not far from my *Text*, and you ſhall ſee that *Solomon* was famous for his

Wiſdome in matters (as wee are to eſteem them) of far greater worth and conſequence: and theſe were eſpecially foure.

1. His great variety of *Songs* and *Proverbs*, whereof *Thoſe were a thouſand and five*, and *Theſe three thouſand*. 1. Kings 4. 32. 1. Kings 4.32. and herein was ſeen his *Inventing wiſdome*.

2. His *ſpeeches* concerning the nature of *Beaſts*, and *Foules*, and *Fiſhes*, and *Trees* V. 33. of all ſorts without exception; and therein was manifeſted his *Diſcourſing wiſdome*: and for the fame of theſe things there *came many to heare*

heare the wiſdome, that was in him. v.34. V.34.

3. His *Anſwearing* the Queen of *Sheba* to all her Queſtions; which were *Ænigmata*, Riddles, Queſtions very hard to be reſolved; ſuch wherewith ſhe came to *proue Solomon*, or try his ſufficiency. 1. Kings, 10. 1. to all which he gave her ſo full ſatisfaction, that *there was not any thing hid from the King, which Hee told her not.* v.3. and ſhee thereupon was ſo much taken with admiration of him, that the *Text* ſaies, *there was no more ſpirit in her.* v.5. and this was his *Reſolving Wiſdome*. a gift 1. Kings 10. 1. V.3. V.5.

of *satisfying* all those who came with doubts unto him.

4. His admirable *Deciding* of the controversie betwixt the two Harlots. 1 Kings. 3. whereupon all *Israel*, as it is said in the Text, *feared the King, when they saw that the wisdome of God was in him to doe judgement*. v. 28. and this was his *Rectifying* and *Ruling wisdome*; a Wisdome to set in order those things, that were amisse, and so to rule & governe aright.

1. Kings 3. 28.

In the three former wee have *Solomon's* great *Knowledge*, in this latter his singular *Integrity* and *uprightnesse*

of

of heart; in both his *compleat wiſdome*; being wiſe to *Know*, and Wiſe to *Doe*: to *Know* every work that is done under the Sun; for thereto hee *gave his Heart*. Eccleſ. 8. 9. & of them all to *Doe* onely that, which is juſt and right; for that hee profeſſed to be his care when hee prayed for wiſdome, 1. Kings, 3. 9.

Eccleſ. 8. 9.

1. Kings 3. 9.

So that now (if the example of *Solomon*, the wiſeſt of all men upon Earth, may be our *Patterne*) we need go no further to learne what true *wiſdome* is; it being no other but *That*, which hitherto we have ſeen as a *gift of God* in

Solomon, namely, a true *understanding to see* what wee are to doe, and a *faithfull care to Doe* what we see.

This was the wisdome, which *Solomon* prayed for & obtain'd of *God*, and that according to the counsell of *David* his Father; who formerly had commended this Wisdome to him, as we may see, 1. Chron. 28. *And thou Solomon, my Sonne, know thou the God of thy Father, and serve him with a perfect heart*, v. 9. as if he had said, 'tis not likely thou shouldst ever *serve God* with a perfect heart, except thou *Know* him first; therefore

1. Chron. 28. 9.

fore *Know* the *God* of thy Father; and 'twill bee to litle purpoſe *to Know God*, unleſſe thou *ſerve* him too; therefore *Know God* and *ſerve him*.

What *David* here commended, *Solomon* took care of; the *One* pointed out the right Way to be truly Wiſe, and the *Other* accordingly walked in it: and ſo from the *Counſell* of *David* the Father, and the *Effect* of that Counſell in *Solomon* the Son, wee may ſee that *True wiſdome is* (above all other things in the world) *to Know the God whom we are to ſerve, and accordingly to ſerve the God whom we know.*

Here

Here I might enter on that uſefull Common-place of *Speculative* and *Practicall wiſdome*; of the *Knowledge*, that we are all to ſeek for, and of the *Practiſe* that ſhould anſwer this *Knowledge*, when we have it; and then I might ſhew in the *former* of them.

1. The *Neceſsity* of *Knowledge*, it being *That* eſpecially, which differenceth *Man* from other Creatures and *Wiſemen* from *Fooles*.

2. The right *Object* of *Knowledge*; and that is Every thing, which may help to bring us to the apprehenſion of God; but eſpecially *God himſelfe*,

himſelfe, who alone is the unqueſtionable proper Object of all true Knowledge.

3. The true *End* of *Knowledge*; and that is, not to ſet up our reſt in fruitleſſe thoughts and aery ſpeculations, but to *Know* that we may *Doe*; and this would bring in the conſideration of our *Practicall wiſdome*; the ſumme whereof *Salvian* giveth us in this ſhort but full expreſsion; *ſapientia Chriſtiani eſt timor & amor Chriſti*: the true wiſdome of a Chriſtian (ſaith he, ſpeaking of that wiſdome, which is *Practicall*) is to feare and love Chriſt, whoſe name we beare. This

This again I might point out more distinctly by shewing in *St Bernards* methode the *Beginning*, the *Progresse*, and the *Perfection* of this *Wisdome*.

Bernard. in Fest. Andreæ. Serm. 1. Edit. Paris. 1632. Colum. 325.

1. That the *Beginning* of it (as *Solomon* directeth us, Prov. 1. 7.) is the *Feare of the Lord*, for with *That* we must begin, if ever wee will bee wise; and *a good understanding have all they that doe thereafter*, Psal. 111. 10. and as many as lay not true *Religion* the *Feare of the Lord* for their Foundation, may bee sure they shall prove themselves very *Fools* in the conclusion.

Prov. 17.

Psal. 111. 10.

2 That

2. That the *Progreſſe* or *Continuation* thereof is in *Hope* and *Expectation to gird up the loynes of our minde and to hope to the end*, as S. *Peter* doth put us in remembrance 1. *Pet.* 1. 13. and ſo to *run with patience the race that is ſet before us*, as S. *Paul* doth encourage us. Heb. 12. 1.

1. Pet. 1. 13

Heb. 12. 1.

3 That the *Perfection* of it is *Charity*; which (according to the ſame *Apoſtle*, Col. 3. 14.) *is the bond of all perfectneſſe*: a true *Charity* unto *Men*, who beare in them the ſame Image of *God* with us, and that for the teſtifying of our true *Love* unto *God himſelfe*, whoſe

Col. 3. 14.

whoſe Image both *They* and *We* doe beare: and doubtleſſe that *Practiſe*, which begins with *Gods feare*, and goeth on with *Hope and confidence* in him, reaching full home to a true *love of God and Man*; even *That* is a perfect *Practiſe*, and a true *Practicall wiſdome*, if there bee any that is true.

The *End* and *Crowne* of which *Wiſdome* is the full fruition at laſt of the *Preſence* of that *God*, whom here by our wiſdome we have ſeen *darkly, through a glaſſe, and knowne in part*, but hereafter (as the perfection of our Wiſdome) we

wee *ſhall ſee him face to face,* 1. Cor. 13. 12. *and know him as we are knowne.* 1. *Cor.* 13. 12. Of this *Speculative wiſdome* in the *neceſſity*, right *Object*, and true *End* thereof; and of *this Practicall* in the *Beginning*, *Progreſſe*, *Perfection*, and *Crowne* of it, J might well ſpeake more as of Mans *trueſt wiſdome* and happineſſe; but of this ſubject I have here ſpoken more at large heretofore upon another *Text*: and of the neceſſity of joyning them both (viz. *Speculation* and *Practice*) together, I ſhall have occaſion to ſpeake ſomething againe in the 2. *Generall*, where wee

On 1. Cor. 15. 34.

are

are to be put in minde of *seeking* them both. Jn the meane time, that we may know of whom to obtaine, when we seeke them, it will bee requisite that in the next place we take notice, *whose Gift* they are: and that is, *Gods alone*; which is the next *Particular* of the *Text*. viz. Whence *Solomon* had his great wisdome even from *God himselfe*. For all sought to heare his wisdome, not which he had framed of his own Phansie, but *which God had put in his heart*.

2. Particular. Which God had put in his heart.

And who is hee, that can put

put true wiſdome into the heart of Man, but *God* who alone is truly wiſe? *If any one of you lacke wiſdome*, ſaith S. James, *let him aske it of* God. *James* 1. 5. Where the Apoſtle doth clearely intimate, not only with what confidence wee may aske and hope for *Wiſdome*, when we aske it of *Him*; but alſo how litle hope there is to obtaine, when we aske it of any *Other* but of *Him* alone. Iam. 1. 5.

If it bee *Speculative Wiſdome*, which conſiſteth in *Knowing* the right, it is God alone that gives it; for 'tis *He* (and only He) *that teacheth*

Pſ. 94. 10. *man knowledge.* Pſal. 94. 10. and his ſpirit is therefore called the *ſpirit of Knowledge.* Iſai. 11. 2.

Iſai. 11. 2.

Or, if it be *Practicall Wiſdome*, which is the *Doing* of what we know; even *That* is the Gift of *God* alone too.

1. The *Beginning* of it, which is the *Feare* of God, is from none but Himſelfe. *I* (ſaith the Lord) *will put my* Ier. 32. 40. *Feare in their hearts.* Ierem. 32. 40. And doubtleſſe if *He* never put it there, wee ſhall there never finde it.

2. The *Progreſſe* or *Continuation* of it, which is *Hope* and *Truſt* in *God*, even *This* alſo

alſo is from *Him* alone. *The God of Hope* (ſaith the Apoſtle) *Fill you with Joy and Peace in beleeving that you may abound in hope*. Rom. 15. 13. And ſurely if *He* doe not fill us with Joy and Peace, wee ſhall be altogether empty and hopeleſſe. Rom. 15. 13.

3 Laſtly the *Perfection* of this *Wiſdome*, which is the true *Love of God and Man*, even *This* too is only from the *God* of love; it being the *fruit of his ſpirit*, Galat. 5. 22. And queſtionleſſe did not this *Spirit of God* incline our hearts to love *God* for his *Own* ſake, and *Men* for *His*, wee ſhould quickly have litle true *Affe-* Gal. 5. 22.

ction either to *Man* or *God*; but rather indeed whatſoever *God* and good *Men* hate, that ſhould we love.

Whither it be then *Speculative* or *Practicall*, a *Knowing* or *Doing Wiſdome*, it is God alone that gives it: without *Whom*, if once we undertake of our *ſelves* to be wiſe, we ſhall prove in the concluſion as very Fooles, as did that *Father* and *Son* (which *Bonaventure* out of S. *Hierom*, ſpeakes of) who fondly went about to empt the Sea with a litle ſpoone; which 'tis like they might as eaſily have done, as we can of our

Bonavent. D. Sal. c. 35.

ſelves

ſelves alone ſound the *Depth of wiſdome without God*, who gives it; the *One* as likely and eaſie to bee done as is the *Other*.

Now if you will know what becomes of Men, when *here* they adventure to leave *God* and to goe without him, then *Solomon* (who found it by experience) will tell you. Eccleſ. 7. 29. namely that *God*, for his part, *hath made man upright, but they have found out many Inventions*; and that is by leaving God, who made them upright: and here to ſhew you the manifold *Inventions*, Eccl. 7. 29

which men by leaving God in their *Wiſdome*, doe unhappily finde out and run into, were to lead you with my ſelfe into a *Labyrinth* of many crooked waies and hardly finde away to get out againe.

The *Philoſophers* of *Old*, and the *Schoolmen* of *latter times* will abundantly ſhew us, what *Inventions* there may be in the *ſpeculative* part of Wiſdome; Both of them, I confeſſe, in their kind laborious and excellent too for many *Rules* & *Precepts* well deſerving the ſtudious inquiry of the ſoundeſt Chriſtian

ſtian: but, wee know, the beſt unwinnowed *Wheat* is mixed with *Chaffe*, and *Here-of* there hath been found ſo much in *Theirs*, that (if the fruſtrating, or at leaſtwiſe the hazarding of many good Endeavours be not diſſembled) there is need of a ſtrong breath to blow it away. the groundleſſe *Dreames*, and *Fictions* of the *One*, and the curious perplexing *Niceties* of the *Other* having ſo far moleſted their Readers & diverted their intentive thoughts from the *Truth*, which they look't for, that it is now one part of a Wiſe man indeed to

diſcern aright between the *Wheat*, and the *Chaffe*; the *Streame* and the *Froth*; the Rules of *wiſdome*, which they pretend to give, and the fruitleſſe *Inventions* which they have put us upon. So that notwithſtanding in many things they have done the World very good ſervice (as indeed they have) yet in *This* reſpect wee may ſay of them (as *Elihu* did once of *Job*) *that they haue opened their mouth in vaine, and multiplied words without knowledge*, or (which is all one) they have magnified themſelves in a great deale of ſpeculative know-

Iob 35.16

ledge

ledge to very litle purpoſe; & all becauſe, truſting to the perfection of their own *wit* & *Iudgement*, they ran, without God, into many *Inventions* of their *Own*: and doubtleſſe did not we ſometimes after *Their* example gather up *Droſſe* for *Gold* and fill our thoughts with *Aery ſpeculatives* of very litle conſequence (as too often we doe) we ſhould many of us be *wiſer* than we are; and it would be well wee did remember, that in *this* regard wee are wiſe but in our *Own conceits*; for then *Solomon* would impartially tell us. Prov. 26. 12. that

Prov. 26. 12

that *there is more hope of Fools than of ſuch wiſe men*

Should I now ſhew you the *Inventive wiſdome* of Men (without God) in that part, which is *Practicall*, I might then tell you of the *Rich man* in the Goſpell; who, conſidering long with himſelf what he ſhould doe, had found out a way at laſt (by enlarging his Barnes) to be merry for *Many* yeares; and that was a dainty plot and a point of good *wiſdome* indeed, if it had not fayl'd him; but we finde in the *Text* that he was called *Foole* for his labour; and he got ſo litle by that *Inven-*

tion, that in the very firſt night, which came over his head, he loſt his *Soule*, Luk. 12.20. Or, I might tell you of *Achitophel* and *Iudas*, two great *Polititians* in their ſeverall times; the *One* to betray his Soveraigne *David* the *King*, the *Other* his Maſter *Chriſt* the *Redeemer* of *Iſrael*; and therein 'tis likely they ſuppoſed themſelves the wiſeſt of all their company. But this was a new *Invention* of their own, wherein God was not with them; and, to prove the goodneſſe thereof, *God* ſuffred the *Divell* to adde one *Invention* more Luk. 12. 20.

more, and that was, to *finde* out a way, the *One* to ſet his houſe in Order, the *Other* to reſtore the price of blood, & *Both* to hang themſelves; whih was at once the *Sum* and *Concluſion* of all their *wiſdome*. Such commonly is the *wiſdome* of thoſe men, who ſtudy *Themſelves*; and ſuch for the moſt part are all thoſe *Inventions*, which never came from God, *That* alone being true wiſdome which we are taught of *Him*; and whatſoever *He* teacheth us, we need not doubt of the truth thereof; and happy are they whom *God* ſhall pleaſe

to

to teach. But now as it is with the *Word of God*, which is the *Rule*, whereby we are taught all true *wiſdome*: ſo is it alſo with our *wiſdome*, which we are taught thereby. *That*, namely the Word of God, ſometimes enters in at the *One* eare and paſſeth out at the *Other*, making no ſtay at all, becauſe it never had any good entertainment in the *Affections* within: and *This*, namely our *Wiſdome*, is no ſooner gotten but as readily ſometimes loſt againe, becauſe it was never *There* treaſured up where it ſhould be kept; and where *That* is

to

to be done, is (next unto the *Getting* of it) the moſt conſiderable point in our *wiſdome*. The *Text* referreth us for this purpoſe unto the *Heart* of Man; for tis ſaid here that the *wiſdome*, which made *Solomon* ſo famous, was that *which God had put in his Heart*, and *There Hee laid it up and kept it*.

3. Particular. *Which God had put into his Heart*. (that is, which he had fully poſſeſt his underſtanding with, and whereunto he had alſo inclined his *Will* and *Affections* to lay hold on, and delight in it; for *That* is indeed to have Wiſdome in the

the *Heart*, even throughly to *Know* and heartily to *Imbrace* and *Love* it: and doubtleſſe, if ever we think to keep and uſe this gift with *Content* to our ſelves or *benefit* to others, we muſt *There*, in the *Heart*, treaſure up the *wiſdome*, which God doth give unto us. Wherefore, when *Solomon* perſwadeth his *Son* (that is every obedient Learner) to receive inſtruction, hee bids him to give him his *Heart* too. *Prov.* 23.26. to devote his *Affections* unto *wiſdome*, and to ſet his beſt *Love* upon it; which we muſt doe, if ever we will be truly *wiſe* or *True* Prov. 23. 26.

in

in Heart: for of this *Duty* there is a double neceſsitie, the *One* in reſpect of the *wiſdome*, which wee deſire to have, and the *Other* in regard of our *Heart*, wherein we are to keep it.

In reſpect of our Wiſdome this *Duty* of *Applying the Heart* is needfull; both to the *getting* of our *wiſdome*, and alſo to the *Perfection* of it, when we have gotten it.

Needfull it is to the *Getting* of our *wiſdome*, becauſe, without *Applying the Heart*, we may daily receive Inſtructions of *wiſdome*, and yet never be truly wiſe: and therefore

fore *Solomon* commends *this* for the right way to find out the knowledge of God. *If thou wilt*, ſaith he, *receive my words and incline thy Eare, and apply thy Heart to underſtand; then ſhalt thou finde out the knowledge of* God. Prov. 2. 2.5. The *Receiving of words* & the *inclining of the eare* are meanes of ſingular conſequence; yet to finde out the Knowledge of God (which is the ſumme of all true *wiſdome*) they are to very litle purpoſe of themſelves alone without *Applying the Heart* thereunto: but with *This* we may finde out and bring to Prov. 2. 2.5

paſſe any thing, that wee are capable of; as we may ſee in the example of *Solomon*, who confeſſeth to our Inſtruction that when hee *Applied his Heart to know wiſdome, hee then beheld all the work of* God. Ecc. 8.16. and till *then* 'twas not poſsible that ever hee ſhould behold it.

Eccl.8.16.

Againe, this applying of the Heart is needfull (as to the *getting* ſo) to the *Perfection* of our *Wiſdome* when we have gotten it; the beſt of our *wiſdome* (if not ſetled in the *Heart*) being no better than the *Fooliſhneſſe of Fools, which is* very *Folly*, Pro. 14.24.

Prov.14.24

For

For be it a *Speculative*, or *Knowing wiſdome*, which we have obtained and boaſt of as of our glory; if it be not fixed in the *Heart* but reſt in the *Tongue*, it is a *Verball* ſcience, a very *Froth* of Wit and nothing elſe. Or, be it a *Practicall* or *Doing wiſdome*, which we have got the plot of and ſtand upon as our greateſt Policy; if *this* too be not ſetled in the *Heart*, but onely appeare in outward *ſhewes*, it is but a *Forme of godlineſſe without the Power thereof*, a meer *Hypocriſie*. Both *Knowledge* and *Practiſe*, if they reach not to the *Heart*,

are but as ſeed that is caſt on the *Face* of the Earth, which the Foules of the Aire will ſoon ſteal away, and leave the Husbandman in a vaine expectation of an harveſt, that wil never come. Where-
Hoſea 10. 12. fore the Prophet *Hoſea* warneth us to *Break* up the ground of our *Hearts*; to *lay open* our *Hearts* as wide, as we can, for the receiving of *Wiſdome*, that ſo the Inſtructions thereof may ſink *Downe* and take root in the *Depth*, and thence ſpring forth and become fruitfull and acceptable at the laſt. In reſpect then both of the *Getting* and

alſo of the *Perfection* of our *wiſdome*, this *Applying of the Heart* is a Duty of needfull conſequence. There is alſo a neceſsity hereof in reſpect of the *Heart itſelfe*; which, ſaith Ieremie, *is deceitfull aboue all things*, *Ierem.* 17.9. and whoſoever he be, though never ſo exact a *Phariſee*, that thinketh not ſo of *His heart*, is much deceived in his *Heart*; and 'tis indeed the very corruption of *his heart*, which hath blinded & ſo deceived him, and will daily deceive him more, making him *to be yet more vile than thus*; and openly to appeare, as hee is, a Ierem. 17.9

very *Foole*, even then when he looks to bee accounted *wiſe*. But if *wiſdome* bee once planted in this *deceitful heart* of Men, it will ſoon remove the *Deceit*, & make the *heart* to become faithfull to *God* & true to *Man*: for, *when wiſdome entreth into thy heart, Knowledge is pleaſant to thy ſoule, then Diſcretion ſhall preſerve thee, underſtanding ſhall keepe thee*, Prov. 2. 10. 11. Poſſeſſe thy *heart* then with true and ſound *wiſdome*, and thy *heart* which before was *deceitfull* ſhall never fayle thee.

Prov. 2. 10. 11.

The *ſumme* then of this Part is; that, as wee aske all

our

our *wiſdome* of *God* alone, ſo with the *Heart* wee ſhould imbrace & love the *wiſdome*, which he beſtoweth on us: and *This* indeed is the way to make the *wiſdome*, that he giveth us, to be truly *Ours*; for ſo we finde it was with *Solomon*, of whom it is ſaid in the *Text*, that *All* came to heare *His wiſdome*. It was indeed originally the *wiſdome of God*, becauſe HE gave it, and yet it was *Solomons own wiſdome* too; for *God* had put it into *Solomon's heart*, where he had full poſſeſsion of it.

It is the abundant *Riches* of *God*, that hee hath at plea-

ſure *wiſdome* and all other *Gifts* to bleſſe us with, of whoſe fulneſſe every man receives whatſoever hee is bleſt withall; and 'tis alſo the free *Bounty* and *Goodneſſe* of *God*, when hee gives them to us, to lay aſide as it were the *Propriety* of them, making them to *Be* and letting them to be *Called Our Wiſdome*, and *Our Gifts*, and *Himſelfe* in them *our God* too; and that is when He and his *Gifts* have taken up our *Heart*; otherwiſe we have no right to nor part in either *Him* or *Them*; but when they are *There*, in the *Heart*, then are

they

they all *Ours* and We are *His*: *His Wiſdome* is *Ours* to make us acceptable, *Himſelfe Ours* to make us happy; & We are *His*, both *For* our *Wiſdome* to be thankfull unto him, and by our *wiſdome* to make him known to others as farre as we our ſelves doe knowe him.

For this purpoſe, when God once planteth the *Tree* of *wiſdome* in the *Heart* of Man, his *Bleſſing* uſually maketh the *Fruit* thereof to look over the Wall and be *Seen* abroad, and by it's *Beauty* to draw many with *Deſire* and *Admiration* to it: for ſo we

we finde in *Solomon* here in my *Text*; namely, that *when* God had once made him wiſe in *Heart*, he was *then* daily ſought to, as a Man who had God with him whither ſoever he went; Every one thinking himſelfe happy to gather ſome of the *Fruits* that flouriſhed in his Garden, to learn ſome of the *VViſdome* which *God* in ſo great a meaſure had given to Him; and this brings in the ſecond *Generall* part of the *Text*, viz. The Fame and eſteem of *Solomon's* Worth.

2. Generall.

All the Earth ſought to Solomon: &c. It is ſeldome ſeen that

that true worth paſſeth away without ſome *Eſteeme* and *Acceptance*, unleſſe it bee amongſt thoſe who are either ignorant or unworthy of it; for *Ita comparatum eſt in rebus humanis*, ſaith one, *ut vel inviti virtutem excellentem admiremur*; It is the uſuall condition of Man, that where there is any *Worth* and *Goodneſſe* in the Beholder, there is commonly ſome reſpective *Admiration* of the *Excellency* that he beholds in other Men. Let *Homer* (though never ſo blinde) ſurpaſſe in his *Art* the Reſt of his time, and whole Countries

M. Piccartus obſerv. Dec. 3. c. 7.

tries will bee at odds about him to lay clayme to him & call for him as their Own; which might well occaſion that of *Ambroſe*, *Sapientis patria Mundus eſt*; and, *Sapiens ubiq; civis eſt*: that a wiſe man is a creature of ſuch condition, who *By* his *Wiſdome* knows how to make uſe of all places aright, as if he were ſtill at home, and whom *For* his *Wiſdome* all places will readily accept, as if they had ſome title & intereſt in him: there being ſuch an attractive Excellency in *Wiſdome* (as *Tully* ſpeakes) as that, *Si oculis videretur, quàm illa ardentes*

Amb. Ep l. 6. Ep. 42.

Tul. 2. de Fin. p. 108. edit. Hanov 1609.

dentes amores excitaret ſui? if it could be ſeen with an Eye of fleſh, the moſt carnall man, that ever was, would be drawn to look after *It* with a love and deſire whither he would or no.

Great without queſtion is the *Majeſty* of *That Wiſe God*, whoſe *Gift of wiſdome* in a common expreſsion of it was ſo much adored, not only by Chriſtians, but even by thoſe men, who never had the true knowledge of God himſelfe: and *Groſſe* and *Stupid*, more *Fleſhly* than *They*, muſt we needs be thought to be, if we think it not our happineſſe

pineſſe to become truly *wiſe*, when all the world before us hath been ſo much tranſported with the admiration of *Wiſdome*. Let it be the portion of the *Aſſe* to carry a burdē of *Gold*, which he knows not the worth of; it is *His* portion, and let *Him* beare it; but, if *Balaam* be a *Foole*, that rides upon him, the *Aſſe* may chance to ſpeak as much to the purpoſe as *Hee*; for, the *Aſſe* and the *Foole* are both alike.

To prevent this, as I have in the firſt *Generall* ſhewed what true wiſdome is, ſo let me now briefly put you in mind

mind of ſeeking after it, and that by the example of *All the Earth*, which (as it is in the Text) ſought to *Solomon* to heare, &c. Where *firſt* wee have conſiderable Who *They* were, that ſo far eſteemed *Solomon* for his Worth; and they are expreſſed in this Particle, *All the Earth.*

That is; *Generally*, *all the Inhabitants of the Earth*; or more *Eſpecially All the Kings of the Earth*; for ſo this *All* is limited. 2. Chro. 9. 23; where the ſame *Text* is repeated. 1. Particular. 2. Chron. 9. 23.

All the Kings ſought, &c. When *Kings* ſeek after *wiſdome*, tis likely the Gift of *wiſdome*

dome is *Glorious* & *Desirable*; so it is, and best of all others, befitting *Them*; none having so much need of *wisdome* as *Kings* and *Rulers*; for *This*, if in any *Inhabitants* of the Earth, is in *Them* especially *the principall thing*; and therefore (according to the advise of *Solomon* the wisest of all *Kings*) *They* of all Others should strive *with all their getting to get understanding*: to get a *Speculative* or *Knowing wisdome* to Discern between Good and Evill, and also a *Practicall* or *Doing wisdome* to be Exemplary in Goodnesse, *Both* to *Rule* and Go-

Prov. 4. 7.

verne

verne aright: and *This* for *Kings* to desire and seek after will be in *Them* (as it was in these here in the *Text*) an argument of their *Humility*, of a due acknowledgement, that they Rule and Governe by the guidance of a *King* aboue, *by whom alone all Kings doe raigne and Princes decree justice*, Prov. 8. 15. and 'twill be a manifestation of their *Fidelity* and *Care* too; that, in seeking after *Wisdome* (as *Solomon* did) to goe in and out aright, their desire is to be in the performance of their *Charge* faithfull unto God, who hath call'd them to it. Prov. 8. 15.

But I ſtand not here now to read a Lecture of Wiſdome unto *Kings* and *Governours*: It is our happineſſe, that we (of all parts of the World) have cauſe enough to bleſſe God for crowning the *Throne* of this *Kingdome* with the *wiſdome of Solomon* theſe many yeares to this very day; where *All*, that ſtand before it (and *Some* to their ſhame) may behold a *Searching wiſdome of God* in judging aright, with an *Exemplary Integrity* well befitting the Imitation of the very beſt. *And let it be thy good pleaſure, O Lord, for the continual main-*

teyance

tenance of thy Truth, and the advancing of thine own Glory in this our Kingdome, thy chosen Israel, to double this Heavenly wisdome of the FATHER *upon the* SONNE *to many generations.*

Again (to follow the *Text* in the full extent of the Words) *All the Earth* sought to *Solomon*, that is, *All sorts of men upon Earth* without exception. And who, of *All men*, without exception, is there that needs not seek to finde out Wisdõe? As for *Knowledge* the *Speculative* part thereof, it is not good the Soule should be without it. Pr. 19. 2. because *This* must guid us in the way Prov. 19. 2.

Isai.33.6. wherein we go, & so wāting
This we goe without a guid,
& run headlong (to our own
Hosea,4.6. destruction) wee know not
into what. Now if any had
of *This* enough of his own,
he need not then seek out for
more: bu St *Paul* will tell us,
that the World, *Sapientiâ suâ*,
by it's own *wisdome* knew
1.Cor.1.21 not God. 1.Cor. 1. 21. nor is
there any hope it should ever
know him, if it have no o-
ther *Wisdome* then it's *Own*:
and therefore, as Wee are
Men of the *World* (and the
Best are no better of *Them-
selves*) we must *All* seek out
beyond our *selves* for *that
Knowledge and VVisdome*,
which

which He giveth unto Men to know him with.

But, did wee abound in *This*, yet are we not truly wiſe, as long as we fall ſhort in that part which is Practicall; which to *All men*, without exception, is needfull, to make them appeare worthy of the vocation, wherewith they are called, whereunto St *Paul* ſo earneſtly exhorteth Epheſ. 4. 1. Jn the performance whereof as long as we fayle, our *Knowledge* (though never ſo great) is but that *Wiſdome*, which in *verbis volat* (as S. Gregory ſpeaks in his Morals) like a painted Epheſ. 4. 1.

feather toſt in the Ayre, and vaniſhing away wee know not how; or it is *cibus indigeſtus* (as S. *Bernard* compares it) like to meat undigeſted, which may chance to bring a ſurfeit in the end: Whence *Tully* doth not unfitly call true *Wiſdome* *Ars vivendi*, a certain Art of Living Well; This being indeed *The Wiſdome*, that muſt keep alive & preſerve both our *Knowledge* and our *Selves*. Wherein how far Men of themſelves fall ſhort, when they truſt to their own ſtrength and ſeek no further, wee may learne from the experience of *Judas* (before

Bernard. in Cant. Serm. 36. circa med.

Tul. l. 1. de Fin p. 82.

(before mentioned) with many more, who (ſuppoſing themſelves to bee none of this All in the Text, that are to ſeek for Wiſdome) have runne themſelves along through their own Inventions to an End far worſe then ever their *Beginning* was.

We (Beloved) are of all other men (if Any be) in a bleſſed way of *All* kinde of *Wiſdome*; of *Knowledge*, which in every corner profereth it ſelfe unto us. *God* knowes how much or how litle we think we need it; and of *Practice*, which in many *Worthies* is made good before us;

Conſider, and the Lord giue you underſtanding in all things. 2. Tim. 2. 7.

God knowes too how much or how litle we are carefull to follow it. It will be, without queſtion, a *ſhame* and *miſery* too, if the ſimple *vulgar*, who *Know* leſſe than we but in plaine honeſty *Practice* more; if *Theſe*, I ſay, doe one day riſe up in judgement againſt us and condemne us for that, which we *Know* & *Practice* not. From this *ſhame* and *miſery* good Lord deliver *Vs:* And ſure we may be, that, if ever wee think to anſwer the bountifull Bleſſings of God towards us, it is onely true *Wiſdome* muſt make us fit to doe it: & *This* if

if we desire to find and have, we must *seek* it out; which is the *Action*, whereby this (ALL) expressed their esteem of *Solomon's* worth. *They sought* unto him.

2. Particular. There is a double vanity, which too many are possessed with; and that is, on the *One* side to seek that which is not worth the *finding*; and on the *Other* to neglect that which is wel worth the *seeking*: each of them is a folly, & he, which is guilty of the *One*, is seldome free from the *Other*. The way to avoid *Both* is (with this, *All*, in the *Text*) to seek for *Wisdome*; which

which must be *sought* for, because of it selfe it will never come unto us; and it is well *worth* the *seeking*, because it is pretious. *One small peece* of silver (in the 15. of *Luke*) deserved the lighting of a candle to finde it out: be it never so litle, yet, if it be *Silver*, it is worth the looking after; much more, if it be *Gold* or *Pretious stones*; and *Wisdome* indeed is all *These* and more. Prov. 16. 16. *How much better is it?* (saith *Solomon*) that is, 'tis far better *to get wisdome than Gold, & to get understanding rather to be chosen then silver*; for when we talke of *That*, wee then speak

ſpeak of *Silver* and *Gold* and all the *Treaſures* of the World caſt together; All which we may have and be rich therewith, if we doe but ſeek it: For, *if thou ſeekeſt Her as ſilver, and ſearcheſt for her as for hid Treaſures, then ſhalt thou underſtand*; ſaith *Solomon*, who found it ſo. Prov. 2. 4. 5. Where, calling it a *Treaſure*, he ſheweth how well it *deſerves*; &, in ſaying it is *Hid*, he putteth us in minde how much it *requires* our *ſeeking*: which two are *Motives* to perſwade us to the ſeeking of it; and Motives ſufficient they are (except it be to a ſelfe- Prov. 2. 4. 5

ſelfe-conceited *Foole*) to put anyman with diligence upon it.

But here the materiall *Queſtion* will bee, *when* and *where* and *how* we are to ſeek it?

1 *When?* The *Son* perhaps would gladly put it off till his Pleaſures be ended, and the *Father* untill his Projects be contrived, both ſuppoſing the Gravity of *wiſdome* better befitting the *Grandfathers* yeares. So indeed too many doe, and die Fooles for their labour; for (ſaith *Solomon*, Eccleſ. 9. 10.) *there is neither Knowledge nor wiſdome in the grave*

Eccleſ. 9. 10.

grave whither thou goeſt; and then it is much to be feared that *They*, which never had any before, will finde but litle when they are going *Toward* the grave. Wee ſhould then ſet upon it with our might in the *Morning* of our Age, as *ſoone* as wee can, becauſe we know not how *ſoone* we ſhall goe; as ſoone, as poſsibly wee can, wee ſhould ſeek & ſtrive to *know* God and *ſerve* him.

2 If in the next place you aske me *where* wee may ſeek and finde this *wiſdome*, I will then anſwer, that you muſt not think to find much good

water,

water, but either in the *ſtreames*, or at the *ſpring-head*; and *There*, at the *Head*, you ſhall be ſure to finde it cleareſt. *Wiſdome* is that *water* of life, which the *Lord* by the *Prophet* inviteth every man to come freely unto, Iſai, 55.1. The *Head-ſpring* of this Water is a *VVell* of *Gods own* making, namely, his ſacred *word*; about which (unleſſe wee chance to meet (as too many doe) with ſome invidious *Romaniſt*, that will lock it up from us, we need have no *Contention* now; as the *Iſraelites* often had about their *VVells*; for God hath now made

Iſai 55.1.

made it freely *Ours*, & every man may come and draw without exception, and yet never empt it, becauſe it is an *Everlaſting ſpring*. The *ſtreames* of *wiſdome*, flowing from this *Head*, are thence gone out into all the *world*, which never had ſo many *Helps* for *wiſdome*, as *Now* it hath: ſo that, goe *where* you will, if you ſeek for *wiſdome*, it will be very hard if you find it not. Only you may chance in your way to meet with ſome *Ditches* of *Puddle*, fit for none but *Aſſes* to drink in; which the *Monks* and *Friers* with ſuch like *wiſemen* have digged

digged for us, purpoſely to ſtay us from looking after better Waters; ſetting us on work with ſome *Tales* and *Fables* of their *Own* to withhold us from the *word* of God & as many good *Books*, as poſsibly they can. When *Theſe* or any ſuch wee meet with (as often we doe) wee need not make any long ſtay at them; or, if we doe ſo, we ſhall bee very litle the better for them. But, goe to the *Spring*, the *word of God*; or any *ſtreames*, which proceed frō *That*; and *There* you ſhall be ſure to finde true *wiſdome*, if you ſeek it *Aright*. Which is

the

the next *Query*, namely, *How we* are to ſeek it.

3 HOVV? And *How* ſhould we ſeek wiſdome in the *word of God*, but only by daily *Reading* & *Meditating* therein? Which I forbeare any further to commend to *You*, becauſe it is *Your Profeßion*; & I hope it is Your *Practice* too. Yet thus much let mee put *You* in minde of (which too many forget) that, as the Woman of *Samaria* ſaid once to *Chriſt*, the *Well is deep, and We of our ſelves, have nothing to draw withall:* All our *Reading* and *Meditation* will but perplex and trouble us, if *God* Ioh. 4. 11.

doe not prosper us with a *Blessing* on it. It is said of these Men here in the *Text*; that when they sought to *Solomon*, they brought *Presents* or *Gifts* with them, v. 25. and so must we seek unto the God of *Solomon*; with the *Gift* of *Praise* for what we have received; with the *Gift and Sacrifice of Prayer* for what we want, and *this* is the way to seek and finde the *Gift of Wisdome*, which we desire. When therefore thou takest thy *Bible* or any other *good Book* in thy hand to seek *Wisdome* in it, say, with *David*, *Lord open thou mine eyes, that I may see*

1 Kings 10. 25.

Psal. 119. 18.

the wonderous works of thy Law; and then thou needeſt not doubt, but thou ſhalt behold the *Goodneſſe* of *Wiſdome* to thy great content; eſpecially, if (as *Solomon* his Son gives the adviſe Prov. 4. 20.) thou *attend to his Words*, and not ſeek to mend what hee hath done, but *humbly incline thine Eare to hearken what hee ſhall ſay.* And herein Theſe *Seekers* in the *Text* may be a fit *Patterne* to us; for *They* ſought to *Solomon*, not to *Reprove* and *Correct* him, but to *Heare* and be Inſtructed by him; which brings in the laſt *Part* of the *Text*, namely Prov. 4. 20.

the *End* of their ſeeking, and that was to *Heare*.

3. Particular. They came to *Heare Solomon*; and that preſuppoſeth that *Solomon*, though a *King*, was ready and willing to *Teach* them; otherwiſe hee had been no fit *Type* of *Chriſt*, who (though a greater than *Solomon*) did litle elſe but *Teach*; and among other *leſſons*, that he taught, he taught this *One* to his Own Diſciples; namely that they ſhould goe out and *Teach all Nations*. Which *Precept* of *His*, together with his own *Example*, wrought ſo much with them, that neither *Tumults*

Mat. 28. 19

nor

nor *Priſons*, neither *wicked Men* nor *Divells* could ſtop them from it; but, caſting out the *One* and confuting the *Other*, they went on to *Teach* in ſpight of *All*.

And who thē is *He*, that is too good to *Teach*? *Seneca*, in his 90. *Ep.* will tell us, that a wiſe man is but *Humani generis Pœdagogus*; by his *Profeſſion* a *Schoolmaſter*, a *Teacher* to any man that will learne of him. The Sonne of *Syrach*, Ecclus, 21.13 will tell us; that the *Knowledge of a wiſe man ſhall abound like a flood*; and that is, not onely to be full up to the *bancks*, but

Sen. Ep. 90. alias 89.

Eccles, 21. 13.

ſometimes to *Run over* & water the Fields that are about it. *Solomon* alſo, Prov. 15. 7. will
Prov. 15. 7. tell us, that the *Lips of the wiſe diſperſe knowledge, but the heart of the fooliſh doth not ſo.* Again, the *Hebritians* will tell us, that one & the ſame word שכל ſignifies not only to *Vnderſtand*, but alſo to *Inſtruct*; to ſhew that he, which hath knowledge, muſt not hide it, but T*each* therewith: yea, the ſame word ſignifieth alſo to *Proſper*, to have good ſucceſſe; to put us in minde for our encouragement that He, which is carefull to T*each* according to the wiſdome

that

that he hath, is in a way to doe good not only to *Others*, but alſo to *Himſelfe* too; for *God* doth commonly follow with a *Bleſſing* and *Proſper* thoſe, who diligently goe That way to work. Moreover Saint *Paul* will exhort us, Col. 3. 16. that the *Word of Chriſt dwell in us plentifully in all wiſdome, teaching and admoniſhing*; and laſtly the *Practice of Solomon* will (Eccleſ. 12. 9.) aſſure us too; that, *Becauſe he was wiſe, he* Taught *the People Knowledge*; or, (as it is in the Margine) the more wiſe he was, the more hee *Taught* the People. It is then

Col. 3. 16.

Eccle. 12. 9.

a property of *wiſdome*, that by our *wiſdome* wee ſtrive to make others wiſe; and 'tis a point of no great wiſdome to cenſure the Endeavours of *Other* men, and in the meane time doe litle good with our *Own*: This only by the way ſhould bee remembred, that none *Teach* where they are not call'd, nor before they are able; nor make *One* kinde of *Teaching* a let and hindrance to *Another*: but they, which can (*pro ratione Loci & Perſonæ*) one way or other ſhould *Teach*; and for this Work there is *None* too good. But *Teaching* of Wiſdome will

wil be to litle purpoſe, except there be ſome to *Heare* and learne vvhat is *Taught*; and therefore, as it is preſuppoſed in the Text, there vvas a *Solomon* to *Teach*; ſo 'tis expreſly ſaid too, there came many to *Heare*. And indeed, to be ready to *Heare*, is the very end of our ſeeking & the vvay to finde out vviſdome. Wherefore vvhen *Solomon* deſired *God* to give him an underſtanding and vviſe heart, he uſed a vvord, which (in the *Originall*) ſignifies *Cor audiens*, an *Hearing* heart, as it is expreſt in the Margine; to ſhew, that how underſtan- 1. Kings 3. 9.

ding

ding and vviſe ſoever a man be, he muſt alwaies be ready to *Heare*, that ſo he may underſtand more and be Wiſer ſtill: and ſo vvill every one that is not a Foole, doe; for, ſaith *Solomon*, *give Inſtruction to a wiſe Man and Hee will bee yet wiſer*; becauſe hee will ever be ready to *Heare*, which is the vvay to be vviſer than he was before. *Heare* then vve muſt; and to *Heare* vvee muſt *ſeek* and *run* too, yet not beyond the *Bounds* that are ſet about us. When theſe men in the Text ſought to *Heare*, there was then but one *Solomon* in *All* the Earth; & therefore

fore *All* the Earth ſought to *Solomon:* but now, bleſſed be *God, Chriſt* (who vvas greater then *He*) hath made many *Solomons* inſteed of *Him.* Shall then a ſelfe-conceited *Troup* run to ſeek out *Other Solomons* of their own chuſing abroad, becauſe (in the judgement of ſome) their *Own* at *Home* is not ſo Wiſe as *they*? though ſome doe ſo in ſimplicity of heart, being lead in a throng, and think no harme, yet of *Other ſome* it is to be feared, that, chuſing their *Teachers*, they will in time make choice of the *leſſon* which they intend to learne

learne too, and then we may know what to look for of them. A *Parlour*, an *Anabaptisticall Conventicle* with a *Cenſure* of the *Church* and *State*, may chance to ſerve for a *Temple*, a *Congregation* and a *Sermon*. *God* deliver the Womb of this Church from that viperous *Brood*, which hath too long ſtruggled in Her.

But, ſuppoſe the covetouſneſſe of the *Impropriator*, or (which is worſe) of the *non-reſiding Incumbent*, who come only at the ſheep-ſhearing; ſuppoſe that *Theſe* doe ſcarce leave enough behinde them

them to make a poor Curate ſpeak, except perhaps of his own wants, may wee not *then* ſeek out a *Solomon* abroad to heare *Him?* That caſe indeed is miſerable and to be lamented. *God* in his mercy, for the ſaving of thoſe that are *His*, in due time free this Church from all *thoſe*, who thus make *Merchandiſe* of the *Soules* of Men; and that by putting either better Solomons in *Their* roome, or better *Hearts* in Them. Rev. 18. 13.

In the mean time unleſſe it can be ſhewed that *Sacrifice* is better than *Obedience*, 1. Sam. 15. 22.

a Journey further will hardly be altogether excuſed: withall it ſhould be remembred too, that there is *None* ſo low, but hath ſomething of *God* in him: of *God*, who knows how to bring *Light* out of *Darkneſſe*, and to manifeſt *Strength* in *Weakneſſe*, and by *ſmall* meanes to bring *Mighty* things to paſſe; and ſurely the Water of Wildome is never the worſe, becauſe it is brought in a *Veſſell* of *Wood*. It were a weakneſſe to be on the *One* ſide ſo eaſily content, as not to care how litle we have; and it would be a *Preſumption* to be

be on the *Other* ſo wiſe in *Owne* Conceit, as to preſcribe unto *God*, what he ſhall doe for us. If therefore any thing be wanting in *Others* parts, doe thou ſupply that with thy earneſt *Prayers* & daily *Meditations*, and the plaine *Honeſty* of thine own Heart; for *That* indeed with a litle *Teaching* will be more to the purpoſe, and pleaſe *God* better, than a great deale of *Teaching*, and litle *Honeſty* therewith.

But ſuppoſe there bee at *Home* a true *Solomon* indeed; then, I hope, we need goe no further to ſeek out more; and who

who at home would not be ready and willing to *Heare Him*? Hee, which hath a
Luk. 14.18 peece of *ground* to bee *ſeene*, or an Yoke of *Oxen* to bee *proved*, or a *Delilah* to bee *ſported* with; or perhaps a *ſelfe-conceit* of doing as much good by *Reading* at the ſame time in his Cloſet; *Theſe* and ſuch like, though call'd for, would not be very willing to come, but rather deſire to be excuſed; nay, 'tis much to bee feared they would have no great deſire to heare *Solomon*, though he ſhould ſeek after and come home to them.

Of

Of this *Neglect* of *Hearing* there might bee much ſaid to good purpoſe, and ſcarce enough: but inſteed hereof I muſt ſhut up this & conclude all; and that ſhall be with humble Prayer unto Almighty *God*, that hee will bee pleaſed to grant us knowledge and true underſtanding of his Word; that, all Ignorance being expelled, we may know what his will and pleaſure is in all things, and how to doe our duties, and truly to walk in our vocations; and that we may alſo expreſſe in our living

One of the Church prayers.

thoſe things that wee doe know; that we be not onely Knowers of his Word, but alſo Workers of the ſame; which is the way to be truly Wiſe; *And hereunto, O Lord, we beſeech Thee to incline our Eares, and open our Hearts to underſtand and imbrace whatſoever wee ſhall at any time Heare, that ſo wee may bee the more fit to glorifie Thee our God on Earth here, and the better prepared to reigne with* THEE *and our* JESVS *for ever in Heaven hereafter; and this we pray for, in the Mediation of* JESVS CHRIST,

To Whom with Thee, O Father and the Holy Ghost be all Glory and Honour now and for Ever, AMEN.

FINIS.

Glory bee to GOD,
Good will towards
MEN.